

# CHRISTIAN TELESCOPE

## AND UNIVERSALIST MISCELLANY.

VOL. 3.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

NO. 9.

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### MISCELLANEOUS.

#### LETTERS TO PARENTS—NO. 2.

*Kind Parents*—In resuming the subject of these letters, I must again allude to the many severe trials which I formerly experienced, in not being able to bring my mind and heart into a worshipping frame and feeling, when He, whom I now adore, and love, and serve as my heavenly Father, was represented [or rather misrepresented] as a passionate, changeful tyrant. Presuming, from time to time, that the fault was my own, no exertions were spared to produce submission to the requirements from the pulpit. Hundreds of times have I prostrated myself before the "Great Unknown," and begged in spiritual agony, that my obdurate heart might be subdued and changed, and the character of my God and Redeemer, become acceptable to my affections.—But the more I sought and prayed, the less beautiful and venerable was the object of contemplation. At length I made bold to reveal my insufferable troubles to an amiable female companion, who was a professor of religion. She listened to my story, with breathless solicitude, her eyes floating in tears; and when I paused, caught my hand with affectionate energy, exclaiming in heart-touching tenderness—"Why, my dear Emily! you are under conviction." She advised me at once to send for a minister, that he might converse and pray with me, and thereby remove the obstacles which prevented a compliance with the terms of salvation. After offering several objections to the proposal, which were instantly disposed of, I reluctantly consented. Then, dear parents, as you may well suppose, my fears and mental sufferings were exquisite—they were unutterable. But before my spiritual guide came in, I had an opportunity of conversing with considerable freedom, with my agreeable and accomplished friend. She assured me that her former trials and convictions accorded perfectly with mine, excepting that she would not have been able, at the time, to assign the distinct reasons for her unsubmission to the mild terms of the gospel.

Having withdrawn, for a few moments' private meditation, I was soon called, and on entering the room, was met by the Reverend Divine, whose presence had been solicited!

Merciful Lord! thought I, what shall I say or do? My heart fluttered and bounded, as though determined to escape from imprisonment. Oh! it was an interesting moment of my existence; to be forgotten only in the oblivion of all that is past. Absorbed in tears, with my face mantled in my handkerchief, I bowed my sorrow-smitten heart before the inconceivable power, whose nature I did not then understand.

Immediately the inquisition commenced. The eyes of the preacher were fastened upon me; his questions were proposed in a hollow, mournful voice. Being unable to answer him audibly, owing principally to my affright, he listened a few moments, to the imperfect recital of what I had previously said to his young convert, when he pronounced me "under deep and awful conviction," expressing a fervent hope, that it was the commencement of a "powerful revival," in his parish. He said it had been strongly impressed on his mind, for several weeks past, and confirmed by a remarkable dream, which he triumphantly related, that a powerful work of grace was about to be realized.

Again turning his attention to me, he asked, what assistance I expected through his instrumentality. Having become sufficiently collected to answer him distinctly, I told the Rev. preacher that, although I had repeatedly and patiently tried to love and worship the character which he, and other clergymen, ascribed to the Deity, yet I could not do it; and was afraid his assertions were true, that the fault was to be found in the depravity of my own heart. But, to my inexpressible surprise, instead of attempting the removal of such objections to his views of God's feelings towards his offspring, he accused me of every degree of wickedness and ill-desert, which language could express. A spectator, who should have credited his description, would have classed me with the Furies of Pandemonium. His whole appearance was instantly changed. Instead of that winning gentleness with which he first addressed me, his eye kindled into flames—his voice was as thunder; and all his movements violent. Never, no never, kind guardians of my infancy and childhood did I before, or have I since, endured such a storm of denunciations. He said, my heart was hard as adamant; but God's word was as a hammer to break the flinty rock in pieces;—and he was determined to beat upon it, till it was shivered to atoms, and humbled, unless it bid defiance, both to human and Divine efforts. The zealous man gave me no opportunity for inquiries or reply; and even caused the tears to shoot

copiously from the eyes of my dear friend, by whose solicitation he was present.

But as I have not room to give you the sequel of this interview, I must defer the remainder till my next; remaining, as ever,  
Your dutiful, &c.

Ch. Intelligencer. DAUGHTER.

#### WICKED DEVICES EXPOSED.

*Easy directions how to get a name in the world, or notice of Kneeland's translation of the New Testament.*

MR. EDITOR—It is probably known to most of your readers, that there have been two translations of the New Testament published in this country within a few years past. One is called, "The Improved Version," and was published by some Unitarians in Boston, to do away, so far as possible, the doctrine which St. John teaches when he says, "The word was God," "This is the true God and eternal life;" and to put a gloss upon that part of scripture which respects other doctrines equally obnoxious. The other translation to which I have alluded, was made by a Mr. Kneeland, of Philadelphia, to get the Universalists all said *Ad Heuven*; especially to calm the minds of unbelievers, which are sometimes disturbed in consequence of certain passages of scripture, especially our Saviour's reply to the question in the 13th of Luke, "Are there few that be saved?" and his parable of the rich man and Lazarus.

Mr. K's translation, which I have examined so far as patience would enable me, is noticed in a recent publication, entitled, "McCalla on Universalism." The notice is so satirically just, that I presume it will be interesting to many of your readers. After remarking that South, Horseley, Newcome, Campbell and Macknight "have set the world mad about new translations," he proceeds to give some "easy directions," from the conduct of Mr. K. how a man may get himself a name in the world. "Although," saith he, "you may not know whether Greek is read from right to left, or from left to right, you will profess, of course, to translate 'from the original Greek, according to Griesbach; upon the basis of the fourth London edition of the Improved Version, with an attempt to further improvement from the translations of others. Then sit down and copy Scarlett's translations, with a number of unmeaning (and therefore safe) transpositions and alterations of words and phrases, to make the work your own. Enclose many words and sentences here and there, in brackets, to show that upon a care-

ful comparison of manuscripts, you, in your judgment, think them spurious. Adorn your margin with notes from the Improved Version. Give credit for some, to shew your reading; and after altering a word or two, give others as your own, to show your learning. Get some printer who understands Greek, to publish the work, with Griesbach in one column and your doubly improved version in the other. Send a copy to every College in the Union, and invite all the clergy and literati of America to read this thing and send their remarks, after they have paid the postage. As they will probably be weak enough to consider you, as Nabul did David, a servant broken away from his master, they will of course, take no notice of this invitation. Then publish that they are silent, because they do not consider the work susceptible of any further improvement, except from its highly improved author. After this you can institute a course of lectures on the Greek language, and send round invitations to all the clergy of the city, to attend and be enlightened. They will not come; but their places will be filled by others, who will think you the greatest prodigy that the world has ever seen, since the time that the image fell from Jupiter."

These "easy directions" how to get a name in the world, are not thought of by every one. Had Mr. Kneeland never lived, such contrivances would never have been so happily marked out, and so illustriously exemplified.—*Rel. Intelligencer.*

FOR THE TELESCOPE AND MISCELLANY.

#### REMARKS ON THE FOREGOING.

The preceding account of "Wicked devices exposed," was published in the "Boston Recorder and Telegraph," on the 1st inst. and was swallowed, no doubt, by the Editors of that paper, as well as by the "Religious Intelligencer" and "Zion's Herald," as a powerful and drastic pill "to calm the minds of the unbelievers" in Universalism, "which are sometimes disturbed" most vehemently, in consequence of certain passages of scripture, especially our Saviour's own words, when he positively declared, "And I, when I am lifted up from the earth will draw all men unto me." And also the words of St. Paul are not very acceptable to our opposers, for their mean quibbling cannot do away the obvious meaning of them, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Also, "For as in Adam all die, even so in Christ all shall be made alive." These and many other passages, and in fact the whole Bible, disturb our opposing brethren, the orthodox party, to an excessive degree. They "like a drowning man catch even at straws," and oftener at nothing, than otherwise. Such a hopeless and defenceless cause as orthodoxy is, in Mr. Ther-

mometer's own remarks, and the quotation he has from Mr. McCalla, on Rev. Mr. Kneeland's translation of the New Testament, "happily marked out and illustriously exemplified."

It firmly appears from "Thermometer's" remarks, that the principal object Mr. K. had in view in publishing his new translation was "to get a name in the world"—and the method he has adopted was considered by him and McCalla, "easy directions." What should induce these two "wise sages" to form such an opinion, relative to Mr. K's conduct, we know not, but judging from what we have candidly read, and fairly weighed of his various works, that such a judgment by them is wholly gratuitous and dishonestly premature. It is a truth from what we can discover of Mr. K's views in publishing his New Testament, that it was for no such purpose, i. e. "to get a name in the world." At least we discover nothing but fair, open and ingenuous dealing by Mr. K. in exhibiting his works to public notice, especially his translation of the New Testament. Our orthodox opposers are aware, know and feel sensible that the common English translation of both the Old and New Testament are in many respects erroneous and defective. This they all acknowledge that know any thing about the original languages, compared with the common version, yet, whenever there is any thing done by any learned Universalist or Unitarian to render the primitive meaning more lucid of many ambiguous words and intricate passages, then the great hue and cry is *heresy!* *heresy!* and "wicked devices exposed." "Thermometer" unjustly insinuates that Mr. K's object was "to get the Universalists all safe into Heaven; especially to calm the minds of unbelievers," &c. &c. and of the Unitarians he says, they endeavor "to do away, so far as possible, the doctrine which St. John teaches when he says, 'The word was God'—'This is the true God and eternal life;'" and to put a gloss upon that part of scripture which respects other doctrines equally obnoxious."

We would remind and ask any candid reader, even "Thermometer" himself, whether there are any of the above views that can be found in any of Mr. K's writings? Assuredly there is not. Mr. K. was really anxious, according to his Circular, which was sent to the various Colleges and literary men of the United States, to have the errors, if any existed, of his translation, and any wrong ideas which might be found in it, honorably and fairly pointed out to him, "that they might be corrected before the work was put on stereotype." Because he did this, his views are uncharitably construed by his opposers, "to get a name in the world." This is, to be sure, very "easy" to say, but not to prove. This kind of verdict, in this case, cannot be substantiated upon any rational principles of honesty and fairness—therefore, our ortho-

dox brethren are again wrecked on the rocks and shoals of their island of errors, and often repeated misrepresentations. We consider our "uneasy" and wilful opponents "weak enough," and wish we ever could see one single statement from them that was fairly advocated and maintained—but this we never have seen done by them, either in public print or from the pulpit. Facts are stubborn things, and they must be told—and this is much the best method "to get a name in the world." For, says Solomon, "A good name is rather to be chosen than great riches." But false representations and unfounded impressions sent forth, which Thermometer has done, are not calculated to destroy "a name in the world," but will rather serve "to exalt it."

We would seriously ask "Thermometer," if he thought of Scott, Gill, Campbell, Parkhurst, Whitby and a host of other writers, not Universalists, who have written their criticisms, remarks and explanations of the Bible, and advocated eternal misery, whether it was not as much an object in them "to get a name in the world," as it was for Mr. Kneeland? Controvert this if you dare, and do it if you can. We are willing to meet you, sir, or any man, on equal and fair ground, and see who is best entitled "to a name!" Are not your Calvinistic and Armenian writers on the interpretation of the Bible, as guilty of "wicked devices," as the Universalists? Because any of the Universalists or Unitarians can critically and unanswerably expose your views to the world, we are then branded with the unjust expletive, "wicked devices exposed." This is a singular title to head such a communication, and consider you, "Thermometer," as "devising a wicked thing," and having "exposed" yourself in doing it.

The signature "Thermometer," ought to be graduated on a more fair scale than what it now appears to be marked in your piece, for you evidently carry the mark of iniquity, like Cain, in stating such views and impressions that never appeared to exist. We would tell you, Mr. Thermometer, that "honesty is the best policy," and beware when you state any thing again, to tell nothing but the truth. Truth ought always to be our guide, in regard to each other's views, let our sentiments be what they will, for there will be nothing gained on your part, and nothing lost on ours, by making such gross prevarications and quibbling, in telling about "getting a name in the world," and "wicked devices exposed." To this we plead not guilty, and to this you are guilty in the extreme in publishing it, in order to support a "name in the world," or rather to support the orthodox party! In supporting orthodoxy we would entreat you to do it without resorting to a more "wicked device!"

In concluding, Mr. Thermometer, we would emphatically and urgently press the words of our Saviour home to your mind



and conscience, when he said, "He that is without sin among you, let him cast the first stone"—and when you shall become cleansed of your own iniquity, then we would advise you still to regard our Saviour's words, "Go and sin no more." St. John viii. 7 and 11. R. G\*\*\*.

Middleboro', Sept. 26, 1826.

### THE INFLUENCE OF HABIT.

The influence of habit upon the mind of man is universally acknowledged slow, but certain in its operations, it is often productive of changes in the human heart and disposition, which if they occurred independent of its influence, might be the result of miracle.

The sailor, exposed to the wildest fury of the storm, is, from the effect of habit, calm and collected, while the landsman, though safe on shore, shudders at the howling of the blast.

The carpenter whistles and sings as he prepares that which shall enclose a mother's joy and a father's dearest hope. We pass over the dark homes of those who have gone before us, not reflecting that the time will soon arrive, "when the strangers shall come, and he that saw us in our glory shall come," and pass over our graves, unconscious that we ever existed.

With what facility does the human heart accustom itself to view without emotion scenes of distress and wretchedness; to hear unmoved the affecting story which in more youthful days would have awakened feelings of pity and tenderness. Step by step we go on, our hearts growing colder and harder as we proceed, until the cares of the world, the deceitfulness of riches, the glare of ambition or the vices of pride, have eradicated from the soul, in a great degree, those generous and amiable feelings which liken man to God and enable him to lay up treasures in heaven.

How often do the young, when witnessing the necessities and sufferings of their fellow-creatures, and listening to the tale of those who are ready to perish, exclaim, "O had I the now useless hoards that lie in the miser's grasp, the weeping eye should shed no tears but those of joy, the drooping head should be raised, and the broken heart should be healed!"

It is a solemn truth, and one that reflects no honour on human nature, that the wish to do good generally expires when the means of gratifying it are obtained. Amid the cares, the close and in too many instances, the unfeeling calculations of a life of business, the heart, once the seat of noble and generous emotions, becomes gradually seared and withered. True as the needle to the pole, every thought, every feeling, nay, the whole heart itself points to interest, and all that is not in some way connected with it is but esteemed as the "dust of a balance and the drop of a bucket." The groans of the wretched still are uttered, but the ear that

should hear them is deaf. Still they breathe their sighs, and still shed their tears, still they tell their melancholy tale, but the eye that should pity is poring over the leaves of a ledger, and the hand that should relieve, waves to them to begone.

### CHRISTIAN VISITANT NOTICE.

The undersigned, appointed by the Eastern Association of Universalists at its late session to revive the publication of the Christian Visitant, takes this method to give general notice, that Proposals for the second volume have been published and sent to Agents in different parts of the States, with whom subscribers may leave their names and the amount severally subscribed, and of whom they will in due time receive their copies. Agreeably to a vote passed by the Association, subscribers will be furnished with Visitants at 2 cents each. They will be published monthly, on good paper, with new and handsome type, each containing 12 duodecimo pages. Twelve successive numbers will, therefore, complete the year and constitute a volume, to which will be added a title page and index. Hence one set of Nos. for the year will cost only twenty-five cents; two full sets, fifty cents; three volumes, seventy-five cents; and four copies each of the twelve several numbers, one dollar, &c. No subscription less than the first sum can be received. As the design in publishing Visitants is, to furnish our brethren with cheap and useful articles for general and gratuitous distribution, it is hoped that the friends of the publication will subscribe for a plurality of copies, regulating the amount of their subscriptions by the number of copies they may wish to retain, and lend, or distribute gratuitously. The first No. of the second vol. will be published about the middle of October next; previous to which time it is hoped all subscribers will endeavour to have their returns made to the Editor.

The Visitant will generally be devoted to illustrations of texts which are supposed to be opposed to the doctrine of Universal Salvation; but will occasionally contain such other kinds of articles as may be deemed serviceable in the cause of truth.

The undersigned would also give notice to the friends of liberal christianity in other States, that their patronage is desired, and would be gratefully received. Any number of subscribers where, for the want of suitable information on the part of the Editor, no prospectus has been forwarded, may agree upon an agent, who will be acknowledged as such by him. He may remit to the undersigned whatever sum may be subscribed, and the corresponding proportions of Visitants will be faithfully forwarded in due time, either by mail or private conveyance, according as such subscribers may direct.

The better to accommodate patrons in other States, the Editor hereby takes the liberty to appoint the following gentlemen

to be general Agents for the Visitant, hoping they will do him the favour to serve as such, viz—Rev's Edward Turner, Portsmouth, N. H. Seth Stetson, Salem, Mass. Hosea Ballou, 2d, Roxbury, Mass. Wm. Brown, Esq. P. M. Plymouth, Mass. Warren Wing, Esq. P. M. Greenwich Village, Mass. Rev's Robert Bartlett, Hartland, Vt. John Bisbee, Hartford, Conn. David Pickering, Providence, R. I. and Abner Kneeland, N. York city.

This popular little work, published by authority of the Eastern Association,—a work which has received many decided testimonials of public approbation in favour of its utility in the cause of God's impartial and universal grace and salvation, it is believed may be recommended to the favourable notice and general patronage of "our brethren of like precious faith." It is not published as a source of pecuniary profit to any one. It is only contemplated that the subscriptions shall cover all the expenses of publication. The labor and time of the Editor claim no other reward for him than the rich one of being, in some humble degree, instrumental in maintaining the honours, and asserting the unbounded triumphs, of that competent Saviour who came to save the world from sin, and to secure for all mankind "an inheritance incorruptible and undefiled, and that fadeth not away—reserved in heaven."

WM. A. DREW, Editor.

Belfast, Me. Sept. 7, 1826.

### THE SABBATH.

"Still be rever'd the sacred hours of rest,  
And be the Sabbath day forever blest!  
Whether man labors with the utmost toil,  
Manures the field or turns the faithful soil;  
Whether he guides the harrow or the helm,  
Rules o'er a district, or conducts a realm;  
One day in seven is to rest assign'd,  
And praise to Him who gave the human mind.

Then let each heart adore the God of truth,  
Let age respect Him! and revere Him youth!

Let sons of Freedom bow to him alone!  
And let all nature his dominion own."

The public worship of God on the Sabbath is calculated to have a beneficial effect on the morals of a people. In public prayer the nature of God is acknowledged—His perfections, and the obligations we are under. Sin is renounced. We pray for repentance and pardon, and acknowledge it our duty to live soberly, righteously and godly. The heart is impressed with serious sentiments, and good resolutions are formed.—Songs of praise are intended to heighten devotion—to raise our thoughts to God's majesty, and to express a sense of our thankfulness for benefits received. In songs of praise, music and poetry unite their charms, to warm the heart with a sense of divine love, and to raise our affections to the Great Object of adoration—Religious discourses

properly conducted, tend to repress vice, to encourage virtue, and to make us wiser and better; thus the labors of public teachers coincide with the just design of civil policy. Public worship, in connection with the Christian Sabbath, promotes moral instruction and social refinement. Where they are attended to, mark their happy effects.—You behold decency, civilization of manners, sobriety, industry; good order and patriotism.—They form an habitual rectitude of character, and make men refined, humane and rational beings. Where they are not observed, you behold the contrary—idleness, intemperance, prodigality, brutality, and impatience of every kind of restraint.—In the solemn assemblies on the Sabbath, how many are there who weekly receive that useful instruction which guides their feet into the paths of duty; which makes them receive the necessary labors of life with cheerfulness, which supports them under affliction, and arms them with courage to meet death?

"One day amidst the place  
Where Jesus is within,  
Is better than ten thousand days  
Of pleasure and of sin."  
C. *Intelligencer*.

#### READER, LOOK AT THIS.

"**EPISCOPAL ROTUNDITY.** The Bishop of Durham, (Dr. Barrington,) who died lately in England, in his 92d year, had been Bishop for nearly fifty years, and is supposed to have received not much less than one million sterling, (4,500,000 dollars) from his See. What a shearing of the sheep, that one man might be plentifully provided for and kept warm."

*Niles' Register.*

In the above may be seen one of the blessings of a combination between Church and State. Here is a fat Bishop pocketing four and a half million of dollars, all wrung, for tithes, from the hard earnings of the poor, whose spiritual welfare he professes to watch over, while many of the miserable beings around him, from whom he had drawn the last shilling, to temper his appetites, were suffering for want of a morsel of food! Is this Christianity! Are such the purposes to which our religion is prostituted? Alas! lamentable as it is, every day's observation convinces us it is but too true.

*Microscope.*

#### THE WORLD

May be compared to a party of pleasure: we are all in pursuit of happiness, set out in good humor, and propose nothing but enjoyment through the course of the whole day. But alas! few of the party have their expectations answered. Diverted by the objects as we pass along, one pursues this, and a third a fresh phantom, until every one has singled out his favourite delight. And at this period of the journey, emulation, strife, envy and debate, commonly overtake the

travellers, cloud the bright prospects, and mar the rising happiness of the day.

Though the world is wide enough for every one to take a little, and there appears no reason why we jostle and make one another unhappy as we pass along, yet as it is, we are continually thwarting and crossing each other at right angles; and some lose all sense and memory of that temper which governs us at our first setting out. We find that we have strayed from the path we have selected, become disappointed, suspicious, and selfish, sullen and morose, and never reflect until it is too late. Our temper has lost its sweetness; and we do not feel those kind and gentle, those friendly and fraternal sensations playing round our hearts, that love and benevolence for our fellow-travellers, and that interest in their enjoyments, which once warmed their bosoms, and without which there is certainly no such thing as a day of pleasure.

We are inclined by the law of nature to live together in love. We feel the emotions of friendship and pity; they are found in every man's breast, unless he does violence to himself and stifles them: and were implanted within us to admonish and excite us to the offices of humanity.

When we feel the misfortunes of life, they lead us to enter into the adversity of others, and we know that it is natural to rejoice with those that rejoice. Through the power of sympathy our eyes are overflowed with tears, and our hearts melted with pity. We feel interested in every scene of affliction through which we see our fellow-creatures called to pass—and not only so, but even the relation of fictitious sorrow calls forth the gentleness of our nature.

We know that benevolent offices done to those who need them, afford the most solid and delicious of all pleasures to the benefactor. As therefore nature has made another man's misfortunes our sorrows, and his joys our joys, it must be highly rational, good and pleasant to fall in with those friendly emotions, and live together like brethren in unity and love. It must always be right, and our interest, to obey the dictates of nature, when they are friendly and benevolent. It is quite unjust to require kindness and affection from others, without being ready and willing to bestow them in our turn.—*Nat. Philanthropist.*

#### USEFUL ADVICE.

As a branch of temperance, and as promoting your own comfort and the comfort of others, I would recommend to you to be neat in your person, your dress and your houses. Cleanliness has been styled a half virtue; and by the power of association, it naturally produces purity of mind.

As another branch of temperance, and as in particular conducing to health and usefulness, I would advise you to retire to rest long before midnight, and accustom yourselves to breathe the salutary air of the mor-

ning. This practice will furnish you with many bright hours, in which you can make the most valuable acquisitions of knowledge, virtue and piety.

Be industrious in performing the duties of your stations, industrious in obtaining manual skill, industrious in enriching your understanding with useful knowledge.—Whilst you live you must work, or suffer the consequence of becoming torpid in body, and discontented in mind. Walk circumspectly; live by rule; divide the day into regular portions, and assign to each its proper employment.

Be honest in all your dealings, true in your words, faithful to your engagements. If you have raised expectations, even by your looks and course of behavior, though you have not promised in words, be careful to fulfil them.

Whatever your income may be, endeavor to live within it—not because you may provide against the infirmities of old age, though this is much to be wished for; and not because you may have something to leave to your children, though this is also desirable, but that you may keep your mind unembarrassed; that you may have power to perform all your engagements, that you may acquire the reputation and enjoy the happiness of being punctual.—Settle your accounts regularly, and never suffer them to get into confusion. Think nothing your own until you have paid for it. Do not fall into the mean habit of borrowing small sums of your friends and neighbours and of never returning them. Wear your old garments if you are not able to buy new ones.—The necessities of life you must have, though to obtain them you are compelled to anticipate your earnings, but never run in debt for its pleasures, or even its comforts.

If you are rich, be rich in good works, ready to distribute, willing to communicate. Appropriate a certain part of your income to the poor; and let your charities be governed by a method of discretion. Be not satisfied with those who ask you, but seek out objects of distress. Be active and liberal in works which may promote the comfort and welfare of your fellow-citizens.

If you are poor be not dispirited.—Increase your diligence and sobriety, and rely on Divine Providence, who will take care of you. Fret not yourselves with the sight of the rich and great; but content yourselves with the moderate pleasures which you can certainly obtain if you are industrious.

If you have seen better days, and are by misfortune, or by extravagance and imprudence, reduced to indigence, manfully reject every temptation of indulgence. Curtail your expenses within the bounds of simple necessities. If you have received a reluctant discharge from your creditors, and are able afterwards, without distressing your families, to pay to them their full demands, remember, if you do not, that you are discharged neither in the court of conscience,

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nor in the court of heaven ! But if you are a creditor, be merciful—make due allowance for former habits, and for the frailty of human nature.—*Nat. Philanthropist.*

"A tragedy, written by the Reverend Mr. Colton, is to be acted in the Congregational Meeting-House, by the Cadets" of Middletown, Conn. The Connecticut folks are "progressing" rapidly. A few months since, a rope-dancer was fined for kicking his heels in a circus. Now, parsons write plays and act them in a meeting-house. *N. Y. Eng.*

The Vestry of St. Paul's Church in New-York, have furnished an image of their patron saint, with a goodly prayer book, superbly bound and gilt. In the next picture of that Apostle's shipwreck, we may expect to see a steam boat with her boiler burst.

*U. S. Gazette.*

#### COLUMBIAN COLLEGE.

Mr. Eton Galusha has succeeded Mr. Luther Rice in the office of treasurer of this college. A committee of the Baptist Convention report, "that it does not appear that any settlement whatever of the treasurer's accounts has been heretofore made." They moreover found Mr. Rice's accounts in a very imperfect and unsatisfactory state. They represent according to the best information they have, that the college owes 94,716 dollars, 28 cents ; and has available funds, amounting to 35,460 dollars, leaving a balance to be provided for, of 59,256 dollars 28 cents. Besides this, there are obligations to the United States government, amounting to 31,327 dollars 83 cents ; but hopes are entertained that the United States government may release their claim.

*Boston Recorder.*

[It is not long since, that the government of the United States did relinquish a debt against this college of 25,000 dollars, and now, it seems, "hopes are entertained" that the government will give up a much larger sum. Such are the consequences of undertaking to aid the priesthood. Give, give, is repeated with a loudness and boldness proportioned to their success, nor will they be satisfied till a country is impoverished, and the inhabitants brought into a state of vassalage to their spiritual dictation.

*Reformer.*

#### BEGGING STILL.

President Griffin, of Williams College, has recently solicited and obtained subscriptions, in Boston and its vicinity, amounting to about 5000 dollars. His object is to procure a sufficient sum to endow an additional Professorship in the college, and to erect a chapel. His ability and success in the begging line, appear almost equal to those of Luther Rice.

A country clergyman who wished to prepare the children of his parishioners, for say-

ing their catechism, asked a simple lad what his godfathers and godmothers did for him ? Truly, replied Tony, I know not what they do, but I am sure they have done little enough for me yet.

#### PROVIDENCE,

SATURDAY, OCTOBER 7, 1826.

"Earnestly contend for the faith."

#### CHRISTIAN INTELLIGENCER.

The Editor of the above paper has again thought proper to allude to the unpleasant affair, relating to the admission of *A Believer's* communication, into the columns of the Telescope and Miscellany. No less than four and a half columns of his last paper, was devoted to his remarks upon this subject, which he has treated in a manner which we are sure no candid reader can approbate. If we were disgusted with his rejected communication, we were much more so with the style of his last remarks, in which he unblushingly charges us with falsehood, knavery and deceit. It is not our purpose to notice his communication particularly, lest as he very sagaciously reminds us, we should disgrace ourselves by "being found in bad company." Suffice it to say, his remarks are of such a character as cannot fail to bring disgrace upon him, as a minister of Christ. He charges us with two things, however, which it may be well briefly to notice. 1st. That we, like an assassin in the dark, or "an indian in ambush," attacked him by name, while we concealed our own, and calls upon us to stand forth, and he will deal fair and honestly with us. The first particular in this remark, viz. the charge of first attacking him, we declare to be a downright falsehood ! We did not attack him first, we exercised the right of Editors in admitting *A Believer's* remarks into our columns, and we exercised the same right in rejecting his, which he now acknowledges to have been written in a "satirical" style, designed to bring the remarks of our correspondent into contempt. And does that Editor suppose we are to make our paper a vehicle for satire, buffoonery and abuse ? He wrongs himself and us, by supposing that we shall degrade our columns to the level of those of the Intelligencer. But again, in reply to his invitation to come forth, and make known our names, as the Editors of the Telescope and Miscellany, we have only to say, we shall not do it, as we have no desire to bring ourselves upon a level with every scurrilous writer, whose pleasure it is to abuse, vilify and traduce us ; and it may be well for him to recollect, that we act no disgraceful part in this, since he first attacked us as the nominal Editors, in his own proper name, he cannot therefore reasonably expect us to comply with his wishes.

He secondly charges us with abusing him

because he has the misfortune to be poor ! This charge, we must be allowed to say, is a convincing proof of the mean disposition in which his remarks were written. How in the name of reason our words could have been winded and twisted into an abuse of his poverty, we cannot possibly conceive, on any supposition but that of wilful misrepresentation. We said, "we were truly surprised how our poor Br. managed to support such vast dignity !" This is all upon which he pretends to found his charge ; now reader, judge ye how far his charge partakes of candour, or even of common honesty ! In closing, we have only to say, that as Br. Streeter distantly intimates a wish that his communication might be published, he has only to request it in plain terms, and it shall be done, as we are now confident that there can be nothing improper in the measure, as the tenor of his last remarks which he has himself published in the Intelligencer, exceeds abundantly the scurrility of his first.

*To the Editors of the Telescope and Miscellany, published in Providence, R. I.*

GENTLEMEN—I have seen your paper of the 2d inst. and if I have not mistaken the character and design of your publication, its columns are open to candid investigations of all queries and doubts concerning the scriptures and religion generally, from whatever source they may come, or however much they may militate with your own private opinions. If I mistake not, you presume not to impose upon your readers your own opinions exclusively, nor to dictate religion to any one, but are perfectly willing that every man should have a fair opportunity of judging for himself, and of exercising his own reason in deciding upon all questions which arise, when the two sides of each can be fairly brought to view. Under this favourable impression relative to your candor and liberality, I venture, Gentlemen, to ask liberty to address, through the medium of your paper, the correspondent who wrote in it of the 2d inst. over the signature of "A Believer in Divine Revelation." Although his communication at that time was not addressed particularly to me, it was addressed to another individual particularly on account of what I had written. And although he did not say to me, Sir, your writings are "a blow aimed with deadly intention at the very root of the whole system of revealed religion ;" yet, Gentlemen, he has said that much to others and the world concerning my writings. The charge is great, and therefore, I think myself in duty bound to court, and himself, whoever he may be, and more particularly if he be of holy orders, to enter into a further correspondence relative to the subject of it, in order that I may be either convinced and convicted of the charge's being true, or that he may be convinced of its being groundless and false, and himself convicted of at least one error relat-

ing to it and my designs. You have below what I could say to him at this time.

I am, Gentlemen, yours respectfully,  
THEOPHILANTHROPIST.

To "*A Believer in Divine Revelation*," who appeared in the *Telescope* of Sept. 2.

SIR—You have taken the liberty to arraign before the readers of the *Telescope*, the Editor of the *Christian Intelligencer*, published in Portland, Me. on account of a communication published in his paper, written by me. You, by the authority which you supposed yourself vested with from a belief "in the doctrine of impartial grace and salvation," have voluntarily come forward to censure an individual, for giving publicity to my essay without first *stripping* it "of its garb," and *manfully exposing* "its deformity." But, so far as your imputation may seem to attach criminality to the liberality of that individual, it need only be said to the candid readers of the *Telescope*, in order to acquit him of it, that when you wrote your address to him, I had only published *one number* of my essay. However much disposed and determined he might have been to refute and to point out its "incorrectness," every candid and indulgent person cannot but perceive, that he could not have done so with any degree of propriety, or civility, until I had finished my arguments and proofs, and much less when I had only published the *first number* of it. But, you saw fit to upbraid him for not doing so, and without waiting to see whether he would or not in due season. When you wrote to censure him, and to accuse me of a "*deadly intention*" against revealed religion, you had seen but one essay. Now let the reader judge of your candour and liberality. I have made this digression, in order that the readers of the *Telescope* may discard all such prepossessions against me and my subject, as may have been created in their minds by the unjustifiable, and certainly premature acrimony which you dealt out to the editor of the *Intelligencer* on account of my communication, which I now undertake to defend. Now, sir, I will proceed to the merits of your address, and what appears to be the extent of honesty in your designs.

As for your communication, sir, it does not contain one solitary attempt to refute, or answer one single position advanced in mine. You have given what you call "a brief notice of its leading features," but not one iota have you advanced in argument against it, or in proof of the "incorrectness" of its arguments, if we except one reserved intimation of Moses' having seen the Lord *face to face*—which idea you might have seen noticed in due season by me, had you but patiently waited to hear me through my story. Now, sir, did you not complain of the editor of the *Intelligencer*, solely because he published the "leading features" of my communication without just refuting it and

pointing out the "incorrectness" of its "arguments?" If so, then do you not perceive that you have done the same, and that your complaint rebounds upon your own pate? Look over your address again, sir, I pray you, for perhaps you deceived yourself in thinking that you have exploded, or refuted all that I had said. Why did you not "strip it of its garb and manfully expose its deformity," when you *republished* it, if you thought that to have been the indispensable duty of those who did publish it? The most that you did do, was to make a homely digest of some parts of it, and a miserable caricature of other parts of it. Instead of *stripping* it of any garb, you garbled it most horribly, by publishing half sentences of it in one place, and detached parts of it in another. Is this fair play, or gentlemanly criticism? Does it look like an impartial inquiry for truth? If so, to you, depend upon it, sir, it is so because your "intense moral interest" borders on bigotry.

You say my communication "is a blow aimed with deadly intention at the very root of the whole system of revealed religion," and to justify your remark, you quote from it certain conclusions, (one of which is, that the Old Testament is *imperfect and defective*) but quote none of the *reasons* and *facts* which are advanced there in support of them. It is in this way only, sir, that you have, or can make my communication appear frightful to the timid bigot, or deformed in the eyes of the credulous. And this way, is an exact imitation of *orthodoxy* opposing *common sense*. Why, sir, did you not point out the "incorrectness" of my arguments? Or if you saw fit to quote *conclusions only*, why did you not refute them? If they were so absurd and inconsistent in themselves as to need no refutation, why was your "intense moral interest" so alarmed at them, as to urge you on to enter your "solemn protest against such sentiments without any unnecessary delay?" Why any "protest" at all? Or if necessary, why did you not adduce evidence or argument to prove to the reader of the *Telescope*, that the Old Testament is not *imperfect and defective*, if you must do something? The intelligent universalist requires no man to believe bare assertions, the *dicta* of *priests*, unaccompanied by proofs; and he who does, is not an intelligent universalist. Sir, be it known to you, that I have in store, an abundance of *testimony*, not mere arguments alone, to corroborate all I have said respecting the *imperfection* and *defectiveness* of the Old Testament, and such testimony too as you will not have the audacity to contradict. Let me direct your attention to the inspired writers of the New Testament, who, in comparing the Old with the New, contemptuously as it were, call the institutions and doctrines of the former "*beggarly elements*"—"the law of a carnal commandment,"—forming "a yoke which neither they nor their fathers were able to bear." These are

the assertions of inspired writers, which also represent Christ's doctrines as "a *greater and more perfect* tabernacle," which clearly implies that the former was *lesser and less perfect*; and if *less perfect*, it certainly was *imperfect* in a degree. Now I said nothing so harsh as the above sayings in my communication which seems to have clashed so outrageously with the intensity of your "moral interest in the prosperity and spread of revealed religion." Why then did you not first accuse Paul and others of aiming a blow "with deadly intention at the very root of revealed religion?" Was it because of your "unpardonable ignorance of what the New Testament contains?" If so, let me tell you, it contains yet more.

But again—you say of me, "He supposes that the divine inspiration of Moses means no more than the indulgence of some contemplations upon, &c. This rule he would have us apply to Moses and Christ. But in the application of this rule to the Hebrew prophet and the Son of God, we arrive at no such conclusions." Here ends your answer to this position of mine! Now is there any argument in it, or any reason assigned why we do not, or should not arrive at such conclusions? Or any reason why we should arrive at opposite conclusions? Not one. [What a wonderful exposition of error and "incorrectness" this intensely, morally interested "Believer in Divine Revelation" must be!]—Yet you would say, no person should publish such effusions as my communication contains, "except it be for the avowed purpose of pointing out the *incorrectness* of their arguments!!"

Rut again, you say of me, "His pretended approbation and preference to the morality of the New Testament, betrays either an *unpardonable ignorance* of what the New Testament contains; or what is *worse*, [*worse than what is unpardonable*, did you mean to say?] *an intention to deceive the unwary*: For every attentive reader of the New Testament has discovered, that *both Christ and his apostles* UNIFORMLY recommend the *same morality* which is taught in the Pentateuch, and by the prophets."

Now what do you mean by your first sentence above? Would you impute to me "unpardonable ignorance of what the New Testament contains," because I *prefer* it to the Old Testament? If you would, cannot you discover upon reflection, that you either betray your own ignorance of the New Testament's containing the following passage respecting Christ and his doctrines, viz. "Now hath he obtained a *more excellent* ministry, by how much also he is the mediator of a *better covenant*, which was established upon *better promises*. For if that *first* had been *faultless*, then should no place have been sought for the *second*."—I say, you either betray your own ignorance of this passage's being in the New Testament, most clearly and explicitly declaiming the *imperfection* of



the Old and the *preferableness* of the New Testament, or you betray what you say: is worse than *unpardonable* ignorance, an *intention to deceive the unwary*, by keeping up the idea that the New Testament is not in principle and reality preferable to the Old. Choose which you prefer; one, or both must attach to you.

Now when you say, that *Christ* and his apostles *uniformly* recommend the *same morality* taught in the Pentateuch, &c. you again betray unpardonable ignorance of the N. T. or an intention to deceive the unwary: For do but turn to the latter part of the *fifth chapter of Matt.* and you will there find that Christ is said to have denied the correctness of the Old Testament morality, as positively as one could deny it, by referring to it *expressly and introducing a new and exactly contrary system of principles and moral government.* Had you but waited patiently, you would have seen, as you now may in the *Intelligencer*, this fact seasonably noticed by me. This one instance is sufficient to prove your assertion, that Christ *uniformly* recommends, &c. to be erroneous. In fact, he never did so only partially. Now let the reader judge you.

Again, you ask, "What did Theophilanthropist mean by the *defect and imperfection* of the Old Testament? He *certainly could not mean that it was worthy of belief*;" By this question and answer, you would evidently have your readers believe, that I contend the Bible is unworthy of belief. To justify such a conclusion respecting my meaning, you say, that I *deny* it is worthy of belief, by saying, that I "*cannot possibly avoid seriously doubting of its being what it has long been supposed to be, of divine inspiration, i. e. derived by a direct communication of God with man.*" What a gross misrepresentation have you given of my conclusions! Every candid reader will here detect you in a foul attempt to deceive the unwary, by imposing upon them such an unnatural inference. If I say that a passage was not dictated by God, do I thereby say that it is false and unworthy of belief? What a horrid perversion of common reason and common sense it is to suppose it. Cannot I deny a thing to have been communicated by God to man, without denying it to be worthy of belief? Suppose I should say, what you wrote was not communicated to you by God, should I thereby say that it is not worthy of belief? You would be unwilling to have such testimony considered as conclusive against you. You cannot but know your inference to be a false one, artfully dressed in order to prejudice the reader against what I had written, and by deceptively leading him to believe, that *I had said the Bible is unworthy of belief.* Now so far from holding forth in my communication the idea, that the Old Testament, or that any thing is unworthy of belief, because not derived by a direct communication of God with man, I said, in so many words, "that which is perfectly reasonable, and ea-

sily to be understood, or self-evident facts, need not be communicated under the sanction or in the name of Deity, for Deity has so constituted the human mind, that it must unavoidably assent to whatever appears rational, or so far as a thing or proposition appears plausible."

Thus much for the merit and character of your address. Of your designs and honesty let the reader judge. I would say to you more, had I not already trespassed upon the columns of the *Telescope.* However, meet me manfully, and you shall not have cause to complain of treachery in

THEOPHILANTHROPIST.

Portland, Me. Sept. 14, 1826.

✍ We deem no apology due to readers for the time and space consumed by us, in reply to the Editor of the *Christian Intelligencer.* We were wantonly attacked by him, in a very improper manner, for daring to exercise the duties of our vocation, in a way which appeared to us right and proper; and we suffered ourselves to reply more from respect to him, as a minister of the gospel, than to his indecent remarks. After what has passed, we shall not again demean ourselves by noticing any attack, or reply, which he may make, as we shall charitably consider them the ragings of an irritable disposition, rather than the calm reasonings of the man.

✍ We have admitted the communication of *Theophilanthropist* into our columns, in reply to *A Believer*, in common justice, and with the hope that some benefit may arise from the controversy. Space will be allowed for their mutual remarks, so long as they are written in a respectful style—when not, they will be rejected without ceremony.

## POETRY.

"Sing ye praises with understanding."

### INTEMPERANCE.

Go thou of philanthropic mind,  
And trace the hapless poor;  
Go! heal the wounds that fate unkind  
Inflicts so deep and sure:  
And why doth want these victims claim,  
Why rave the stricken soul?  
The faltering lip and sigh proclaim,  
"It was the fatal bowl!"

View yonder female—wan with woe,  
She scans her little store;  
The smile of joy once lit that brow,  
That smile illumines no more;  
Proud wealth and splendour once were hers,  
And all was peace within;  
But ruin spread its baleful lures,  
It was the draught of sin.

That orphan!—ah, how poorly clad,  
Its look, how lone and drear;  
Its pittance gone, 'twas all it had,

"Tis hunger brings the tear—  
Wouldst thou its cause of misery trace,  
And whence that pallid mien?  
Go, view its home—there 'rayed in vice  
Is curst Intemperance seen.

See yonder train—the sable plume  
Bespeaks the tale of woe;  
'Tis one cut down in early bloom,  
For whom these sorrows flow.  
This was the generous bosom's swell,  
The heart to kindness free;  
Alas, how chang'd! these pageants tell,  
Intemperance! 'twas by thee.  
N. Y. Casket.

### HUMAN LIFE.

O! Let the soul its slumber break,  
Arouse its senses and awake,  
To see how soon  
Life like its glories glide away,  
And the stern footsteps of decay,  
Come stealing on.

And while we eye the rolling tide,  
Down which our flowing minutes glide  
Always so fast;  
Let us the present hour employ,  
And deem each future dream a joy  
Already past.

Let no vain hope deceive the mind—  
No happier let us hope to find,  
To-morrow than to-day:  
Our golden dreams of yore were bright,  
Like them the present shall delight—  
Like them decay.

Our lives like hasting streams must be,  
That into one engulfing sea,  
Are doom'd to fall—  
The sea of death whose waves roll on,  
O'er king and kingdom, crown and throne,  
And swallow all.

Alike the river's lordly tide,  
Alike the humble riv'let's glide  
To that sad wave,  
Death levels poverty and pride,  
And rich and poor sleep side by side  
Within the grave.

Our birth is but a starting place;  
Life is the running of the race,  
And death the goal;  
There all those glittering toys are bought,  
That path alone, of all unsought,  
Is found of all.

Say then how poor and little worth  
Are all those glittering toys of earth,  
That lure us here?  
Dreams of a sleep that death must break,  
Alas! before it bids us wake,  
Ye disappear!

Long ere the damp of death can blight,  
The cheek's pure glow of red and white  
Has passed away;  
Youth smiled and all was heavenly fair;

Age came and laid his finger there,  
And where are they?

Where is the strength that spurned decay,  
The step that rolled so light and gay,  
The heart's blithe stone?

The strength is gone, the step is slow,  
And joy grows weariness and wo  
When age comes on.

### SUMMARY.

The Chinese empire is divided into twenty provinces. There are reckoned to be 185 capitals, and as many large towns of the second order. The taxes and duties amount annually to a sum of about thirteen millions and a quarter sterling.—1,912,000 tons of corn and rice are also deducted for the subsistence of the troops, and supplying the public granaries. The civil service costs only one million and a half sterling. Among the articles of the Chinese budget, there are found 8,000,000*l.* for keeping in repair the Yellow River, 2,000,000*l.* for the gardens of Yuen Ming—and large sums for the entertainment of the Ministers of State, of the first and second class, to the number of 3525.

The revenue of the state in money and produce is valued at about 30,000,000*l.* sterling. The duties of entry and exportation, on English and American vessels received at Canton, add to this sum nearly another million. China, according to the latest census, contains 146,000,000 of inhabitants. That part of the population which lives on the water amounts to 2,000,000—the civil employments do not exceed 9,611, and the military officers 7,552. The army forms an enormous mass of 1,263,000 men, of which 822,000 belong to the infantry, 420,000 to the cavalry, and 31,000 to the marine.—*Oriental Herald.*

New-York, with a population of 170,000 inhabitants possesses ten public libraries, containing 44,000 volumes; Baltimore, with a population of 70,000, has four public libraries, containing 30,000 volumes; Philadelphia, with a population of 160,000, possesses nineteen public libraries, containing 70,000 volumes; Boston, with a population of 60,000, possesses thirteen public libraries, containing 55,000 volumes.

### FOREIGN.

*State of Dublin*—"Fever is making the most frightful progress through the city; the Dysentery has set in, and Hunger is stalking about the streets assuming, in several instances, the tone of menace and desperation. There should be again a general meeting called for a Petition to the King, praying his Majesty to convene Parliament forthwith, for the purpose of considering and devising the best means of averting the most dreadful scourge that ever visited a nation."  
—*Dublin Evening Post.*

The London Times observes—"The accounts from Ireland are dreadful. Not merely faction, with its common place attendants of noisy or underhand agitation is to be watched by the government like a mine, which every instant may explode; but wide spreading sickness, from unallayed hunger, has filled the hospitals with patients, for whom the best physic would be one wholesome meal, and the hovels of the poor, with crowded families of in some cases three or four generations dying in heaps, for want of potatoes and water, and unable, from utter weakness, even to cry out for help. This is not an exaggerated picture of the horrible state of Ireland."

*Turkey.*—Constantinople letters, of July 15, state, that the Tartars arrived from the camp of Redschid, after a few days march have brought the news that the Vizier had subdued all eastern Greece, and that his army was at the gates of Athens.

*Greek Cause.*—The King of Bavaria has subscribed about five thousand pounds for the assistance and relief of the oppressed Greeks. The following is his Majesty's letter to the Secretary of the committee for managing the fund in aid of the Greeks:—

"To alleviate the misery of the Christians of the East, I had subscribed 20,000 florins or 43,037 francs, payable in ten following months. As the relief might come too late, I place this sum now at your disposal, and even double it that you may be able to afford more effectual aid: these 86,000, which you may immediately dispose of, are independent of the 20,000 francs which I remitted to you to redeem the Greek women and children. With what pleasing satisfaction do I make this new sacrifice for unfortunate Christians; for am I not a man and a Christian?"

Col. Fabvier has written under date of May 8th, a private letter to a person residing in Switzerland, which closes in the following manner:

"No one in Europe has painted the Greeks correctly; there are some dreadful views of them.—In other respects they are admirable and surpass antiquity.

"The general impression made by the fall of Missolonghi is the resolution to imitate it. They dig under all their villages. Eight hundred thousand Greeks have resolved to blow themselves up one after the other. I see every peasant digging a mine under his house and expending his last crown in buying powder to fill it. These are not the members of the Parliament of \*\*\*; what they say they do.

"No, such a people is not to be subjugated, and the nation of their enemies will disappear, while they are raging to exterminate them."

The President of the U. S. will attend the Cattle Show at Worcester, on the 11th inst.

### MARRIED,

In this town, on Sunday evening, 1st inst. by Rev. Mr. Pickering, Mr. Peleg Potter, of Portsmouth, R. I. to Miss Jane Weeden, of this town.

Also, on Monday evening, by the same, Mr. Robert Brownell, of New-York, to Miss Caroline Irons, of this town.

On Tuesday evening last, by Rev. Mr. Edes, Mr. Horace Buffum, to Miss Mary Rhodes Page, daughter of Capt. Martin Page, all of this town.

On Sunday morning last, by Rev. Mr. Brown, Mr. Willard Fairbanks, of New-York, to Miss Elizabeth S. Wilmarth, of this town.

In Pawtucket, Mr. Jeremiah Brown, of Taunton, to Miss Phebe Brightman, of the former place.

### DIED,

In this town, 28th ult. widow Nancy Ensworth, aged 70.

On the 23d inst. Mrs. Sarah Staples, in the 50th year of her age. This unfortunate female contracted a habit of using opium when about 20 years of age, and it is supposed within the last 20 years she has consumed about ninety pounds. At her death she was emaciated to a mere skeleton by the effects of this pernicious drug.

On Monday last, Mrs. Lydia Cushing, relict of the late Mr. Nathaniel Cushing, in the 61st year of her age.

On Sunday evening last, Rachel E. infant daughter of Mr. Olney Williams, aged 18 months.

On the 25th Aug. at the Creek Agency in Georgia, Mr. John A. Peck, in the 25th year of his age, eldest son of the late Mr. Philip Peck, of this town.

### NOTICE.

The subscriber has lent a bound copy of the Discussion between Messrs. Kneeland and McCalla, which took place at the City of Philadelphia. The name of the person to whom he has lent said Book, having escaped from his recollection, he solicits the person having the book, to return it as soon as convenient.  
D. PICKERING.

### CHRISTIAN VISITANT.

SAMUEL W. WHEELER has just received the Christian Visitant, No. 1, containing 12 pages, duodecimo; entitled An Answer to the question, Why are you a Universalist? Those persons who wish them for gratuitous distribution, can receive 10 copies for 12 1-2 cents—any less number at two cents each. Subscribers' names will be received for the remaining eleven numbers of the series.

Also, received, Kneeland's Oration at Philadelphia, on the 50th anniversary of American Independence, and a few copies of Mr. Bugbee's Address, at the laying of the corner stone of the Universalist Church in Plymouth, Mass.